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THE  
**Jewish Expositor,**  
AND  
FRIEND OF ISRAEL.

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SEPTEMBER, 1817.

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THE MESSIAH.

*Continued from page 177.*

JESUS CHRIST IS ANNOUNCED IN PROPHECY,  
AS THE LIGHT, AND THE REDEEMER OF  
THE GENTILES.

THOUGH Melchisedec, Job, and Jethro, the father-in-law of Moses, were all men who feared the Lord, yet they were excluded from the covenant, which God made with Abraham. This proves, that the Abrahamic covenant was never designed to be perpetual, and that another covenant would be entered into, which should include all the nations of the earth. Before the call of Abraham there was no particular covenant to exclude any people from participating in the favour of God. Nothing but wickedness and idolatry shut them out. But all flesh having corrupted itself through Adam's transgression, God, in his gracious purpose to reclaim mankind, was pleased to make choice of Abraham, and entered

into a special covenant with him, and his seed: yet Abraham received no particular command, except circumcision; faith and godliness being equally the portion of others, who lived in the midst of a sinful and idolatrous generation. In making this election of Abraham, and commanding him and his seed to bear that sign, God meant to draw the attention of the other nations, and to shew them by this choice, which he further manifested by a special protection of Abraham's posterity, that *their* lives were highly displeasing to their Creator, and that there was an indispensable necessity for God making himself known to *them*, and enlightening *them*. Thus the attention, which the chosen people excited, might profit the Gentiles, and keep them in the constant desire and hope of being themselves elected, and made partakers of God's remarkable providence. God promised to Abraham, that



all the nations of the earth should be blessed in his seed. As his posterity multiplied, and as his descendants (among others Ishmael, Esau, and their children,) all received circumcision, from that time it could no longer be considered as a distinctive mark of the covenant people of God: besides, Isaac alone was the seed, in whose lineage all the world was to be blessed; for God said, All the nations shall be blessed in thy seed, in thy son, and not in thy sons, and specially in thy son Isaac, for it is written, "In Isaac shall thy seed be called;" (Genesis xxi. 12.) meaning, that from the loins of Isaac *he* should spring, who would be a blessing to all nations. As Isaac then was the chosen seed, it was necessary to distinguish his posterity by some appropriate sign; and because the circumcision of the flesh was commonly practised by *all* the race of Abraham, God vouchsafed to superadd that famous law, which was particularly given to the Hebrews, to whom he also gave a code of ceremonies of his own institution, in order to check the fatal propensity which they manifested to imitate the superstitions and idolatry of their neighbours. By this signal distinction God wished to give the Gentiles an opportunity of discovering the blindness of their own hearts, and at the same time convince the nations, by his long preservation of the Jews as a separate people, and by the visible protection and judgments he

displayed toward them, that the religion of this people was a revelation from himself, and that that religion, which should afterwards come from them, to unite all nations, would also be of divine origin, and consequently, claimed and deserved to be received by all, however its doctrines and mysteries might transcend the reason of feeble man.

This calling of the Gentiles to be partakers of the great salvation brought by Jesus Christ to Adam's sinful race has been announced in holy writ from the earliest time. It may be said to have been declared, when God addressed the serpent, Satan, in these words, "The seed of the woman shall bruise thy head:" (Gen. iii. 15.) for had there ever been a particular nation, of which to be born would have been sufficient to exclude from heaven, the promise of the woman's seed bruising the serpent's head could never be verified, as long as that nation continued under the curse; not accursed, because participating in the general malediction which the sin of Adam entailed upon all his posterity, but because they were such and such a people. It was therefore necessary, that every nation, without any exception, should be called to the covenant of grace; and because no people were to be excluded from *this*, it is thus that the serpent's head was crushed, or, in other language, the designs of Satan were destroyed.

This general call of all nations to the worship of the one true and living God is announced by all the prophets. Moses foretells it in Deut. xxxii. 21. "They have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people."—"All the ends of the world (says the psalmist) shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee (xxii. 27). Isaiah writes thus, "I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name." (lxv. 1.) God says by the mouth of Zephaniah, "Then will I turn to the peoples a pure language, that they may all call upon the name of the Lord to serve him with one consent." (iii. 9.) "In that day, (saith the Lord by the prophet Micah) I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever." (iv. 7.) "It shall be (writes Zechariah) in that day that living waters shall go out from Jerusalem, and the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one." (xiv. 8, 9.) "From the rising of the sun (says Malachi) even unto the going down of the same, my name shall be great among the Gentiles: and in every place in-

ceuse shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." (i. 11.)

These prophecies are clear. All nations then were to be called to the true knowledge of Jehovah; but this call is reserved for Messiah alone. This is plainly declared in the Hebrew Scriptures. In the 49th chapter of Genesis Jacob says, that this universal assembly is the prerogative of Shiloh, a title given to Messiah both by Jews and Christians. Isaiah every where proclaims the same truth, but nothing is more to the purpose than this passage in chapter xlix. 6. "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—"Behold my servant, whom I uphold (says God in chapter xlii. 1. 4. 6, 7. of the same prophet;) mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles; and the isles shall wait for his law. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant to the peoples, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners out of the prison."

This calling of the Gentiles,

as the chief consequence of the coming of Messiah, is foretold by the other prophets, and God was pleased to communicate it to Daniel in that vision, which he describes in his 7th chapter, 14th verse: "There was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion."

Can any thing be stronger, or more circumstantial, than these predictions of the inspired prophets concerning Messiah: might we not imagine that they were rather speaking of an event, which actually came to pass in their own day, than of one, which was veiled in the shades of futurity? In this way has God taken care to keep mankind in the faith and hope of the Messiah; and the Redeemer of souls has always been exhibited in so clear and sensible a manner, as to impress and instruct all true lovers of righteousness. Thus also it is, that Christianity is as old as the creation, and no one in any age of the world was ever acceptable in the sight of a holy and just God, but as he felt the need of a Saviour, ardently desired him, and had access through his mediation to God, who can only shew love to the children of men, when they are united by faith to his Son Jesus Christ, who is the sole object of his complacency and delight.

Although the Christian religion has passed under different names, and different gradations,

it has nevertheless been always essentially the same; one Messiah, or Christ, has ever been offered as the only Saviour of sinners, and the same truth has ever been proclaimed from the beginning of the world. All the redeemed, who have preceded and followed the coming of Messiah, have been saved only by faith in him; "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." (Acts x. 43.) "Jesus Christ the same yesterday, and to-day, and for ever." (Heb. xiii. 8.)

We have now seen the annunciation of Messiah in the words spoken to Adam and Abraham, and also by visible types, and predictions of prophets; you shall next see with what exactness Jesus Christ has substantiated these shadows, fulfilled these prophecies, and proved himself to be the promised Messiah. This shall be the subject of the ensuing chapter.

[To be continued.]

LETTER FROM "ONE OF THE  
SECOND TRIBE."

To the Editors of the Jewish Expositor.

No. VIII.

Gentlemen,

THE laws relating to leprosy were the subject of my last communication: THE PURIFICATION OF THE LEPER is that which I now would introduce to your notice; and I would to God that all my brethren through the land would read it.



I dare not get up in our synagogues to expound our law; for I am sure they would not hear me; but, if ever I should live to go abroad, and have the blessed office assigned me, as a missionary from you, to proclaim the truths of the Gospel to my brethren in Russia, I will devote a considerable portion of my time to this point. It seems to me, that, if our own Rabbies would but examine the perfect correspondence between the Mosaic law, and your scriptures of the New Testament, they must be convinced. And, if your clergy too would pay more attention to this subject, they would find exquisite delight in the discoveries which would be made to their own minds, and would minister more abundantly to the edification of their own flocks.

Forgive, Gentlemen, my zeal in this matter: and if you can devise any means of furthering my wishes in this respect, I beseech you to co-operate with me to the utmost of your power in this labour of love. When you have read this paper, I think you will not condemn me as putting forth more earnestness than the occasion calls for, and the subject justifies.

There is an indissoluble connection between duty and privilege, though that connection is, for the most part, but little understood. Our privileges are in general supposed to arise out of the performance of our duties: whereas the reverse of this is more generally true: privileges are freely bestowed

upon us by God, according to his own sovereign will and pleasure; and these operate as incentives to love and serve him. The blessings of election and vocation are not vouchsafed to us on account of our antecedent merit, but in order that we may shew forth the praises of him that has called us.

We see this exemplified in the laws relating to the leprosy. Nothing was prescribed whereby people should first heal themselves: but, when God of his infinite mercy had first healed them, then were they to come and offer their acknowledgments in the way appointed.

The ordinances to be observed by them, you will find laid down in the 14th chapter of Leviticus: and from them we see, that the purification of the leper was two-fold, *incipient*, and *progressive*.

In the *incipient* part of it, two birds were to be taken: one of which was to be killed over a vessel of spring-water; and the other, dipped in the bloody water, was to be let loose. Some interpret this as signifying, that Christ should die for us, and that the sinner, dipped as it were in his blood, should be liberated from sin and death, and be enabled to soar above this lower world both in heart and life. But we apprehend that both the birds equally designate Christ. And, inasmuch as the living bird was dipped in the blood of that which was killed, this intimated that all that Christ should do for us after his resurrection,

was founded upon the atonement which he had offered; by which he obtained a right to justify us, and send to us his Holy Spirit, and to save us with an everlasting salvation.\* As for the cedar-wood, the scarlet-wool, and the hyssop, which were also dipped in the bloody water, and used in sprinkling the leper, I forbear to specify the spiritual import of each, because it must rest on mere conjecture, and will not prove satisfactory after all. But the circumstance of the blood being mixed with living water, most assuredly was designed to teach us, that Christ saves us no less by his Spirit than by his blood; by his Spirit, from the power of sin; and by his blood, from its guilt. Moreover, these are never separated. When his side was pierced, "there came out (as John, who was an eye-witness, testified,) both blood and water:"† on which circumstance he lays great stress: assuring us, that "Christ came, not by water only, but by water and blood."‡ These two then being sprinkled upon the sinner, "the priest of God is fully authorized to pronounce him clean."

In confirmation of this statement we need only refer to the two goats offered on the great day of annual expiation: that which was slain, and that which carried the sins of the people into the wilderness, equally

prefigured Christ;\* the one as dying for our sins; and the other, as rising again for our justification.† The two birds presented by the leper were in this respect precisely similar: and equally point us to that blessed Jesus, who says, "I am he that liveth and was dead, and behold I am alive for evermore."‡

I only add further on this point, that it was the "sprinkling" of this blood and water upon the leper, that rendered the ceremony effectual for his good. In vain would the one bird shed his blood, or the other be dipped in it and let loose, unless there were an application of that blood and water to the leper himself. But, being "sprinkled seven times," he was *perfectly* clean, so far at least as to be brought into the camp, and to be put into a train for that sanctification which was PROGRESSIVE.

The leper was now, in the PROGRESSIVE part of his purification, to wash both himself and his clothes, and to shave off all his hair, and then to come into the camp. But he was not fully restored to his place in society at once: he was not admitted into his tent, but was to live in some place alone for seven days more; and then, after again washing his body and his clothes, and shaving off all his hair, even to his eyebrows, he was reinstated in all

\* Heb. ix. 12. Rom. v. 10.

† John xix. 34, 35. ‡ 1 John v. 6.

\* Levit. xvi. 21, 22.

† Rom. iv. 25.

‡ Rev. i. 18.

his former privileges and comforts.

This was designed to shew, that the defiling effects of sin yet remain, even after that we are cleansed in the blood of Christ, and renewed by the Spirit. We need still to be renewed, both in our outward and inward man, day by day. Sin cleaves to us, yea, it spontaneously rises up in us; so that though we be washed ever so clean, we shall need to be washed again; and though we be shaved ever so close, we shall not be many days without manifesting, that the work of sanctification is not yet perfect. Besides, there are higher degrees of holiness to which the regenerate are to be constantly aspiring. They are "not to account themselves to have yet attained; but, forgetting the things that are behind, they are to press forward for that which is before."\* They are to be continually "putting off the old man, and putting on the new, even till they be renewed after the very image of their God in righteousness and true holiness."† Instead of regarding their restoration to the divine favour as a reason for resting satisfied with their attainments, they are to make their interest in the promises an occasion, and a stimulus, to "cleanse themselves from all filthiness both of flesh and spirit, and to perfect holiness in the fear of God."‡ "Having

this hope in them," they are to stop short of nothing that can be attained in this life, but to purify themselves, even as God is pure."\*

Amongst Israel of old, the great mass of the population had never been infected with the leprosy at all: but that is not the case either with us, or you, at this day: the leprosy of sin has infected every human being, and there are now but two classes, under the one or other of which we must all be arranged, namely, *those who are yet infected with the leprosy*, and *those who have been cleansed from it*. In reference to the former of these I would observe, that what was done, at the time of *pronouncing* the lepers clean, is the very thing which must be done to *make* them clean. They must be sprinkled with the blood and spirit of Christ, even of him who "died for them and rose again." This is *necessary*; nor can any human being be saved without it: and it shall be *effectual*; so that no human being shall ever perish provided he apply to his soul this divinely appointed remedy: "the blood of Jesus Christ shall cleanse him from all sin:"† and the Spirit of Christ shall "cleanse him from all his filthiness and uncleanness."‡ The priests of old could not *heal* the leper, but only *declare* him healed: but our high priest can heal us. If only we cry

\* Phil. iii. 12-14. † Eph. iv.  
82-24. ‡ 2 Cor. vii. 1.

\* 1 John iii. 3. † 1 John i. 7.  
‡ Ezek. xxxvi. 25.



to him, as the lepers did in the days of his flesh, "Jesus, master, have mercy on us," God himself will acknowledge and pronounce us clean. The hyssop is even now at hand, wherewith we may sprinkle our own souls: and, if we use it now by faith, we shall experience with David both its incipient and progressive efficacy: "Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow."\* But we must not sprinkle ourselves once or twice only, but "seven times:" then shall we be "washed thoroughly from our iniquity, and be cleansed from our sin."†

In reference to the latter class I would observe, that their state is beautifully represented by that of the healed leper. They are not yet admitted to their home, where their more perfect brethren enjoy without intermission their Father's smiles: but they are brought into the camp; they are acknowledged as clean, notwithstanding their remaining imperfections: and there is yet only a single week, before they will be brought into the full "liberty of the children of God." True, the intervening time must be spent in humiliating and painful exercises: but those exercises are all preparing them "for the richer enjoyment of the promised bliss; and rendering them meet for the inheritance of the saints in light."‡

Let them look forward then to the happiness that awaits them: and carefully attend to every thing that God has enjoined; lest, when the appointed time shall arrive, they shall have been found to have neglected the duties of the present moment. Let them labour to the uttermost to get rid of sin, according to that direction of the prophet, "Wash ye, make you clean."\* As for the deep-rooted evils that spring up within them from time to time, if they cannot be eradicated, let them be shaved off, the very moment that they appear. And let the time now appropriated to mortification and self-denial, be sweetened by the anticipation of that blessed hour, when they shall enter into the joy of their Lord, and rest for ever in the bosom of their God.

I am, Sirs,

ONE OF THE SECOND TRIBE.

REMARKS ON DEUT. XIII. 1.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them. Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether you love the Lord your God, with all your

\* Ps. li. 7.

† Ib. ver. 2.

‡ Col. i. 12.

\* Isa. i. 16.



heart, and with all your soul." Now in what way can the objection of the Jews to the allowed miracles of Christ, (founded on the above command) be satisfactorily removed.

The injunction to Israel above quoted, seems in continuation of what had been said, in the xiith chapter of Deut. wherein Israel had been cautioned against enquiring how the nations served their gods; and if so, it was directed against the prophets of the nations that might be left amongst them; or prophets, that might be desirous of leading Israel to the service of the strange gods amongst the nations. That the injunction is to be understood in this sense, seems more than probable, if we look at the xviiiith chapter, the 13th and following verses. "Thou shalt be perfect with the Lord thy God, for these nations which thou shalt possess, *hearkened unto observers of times, and unto diviners*: but as for thee, the Lord thy God hath not suffered thee *so to do*. The Lord thy God will raise up unto thee, *a prophet* from the midst of thee, of thy brethren, *like unto me*; unto him ye shall hearken." Now unless we can suppose these injunctions to be actually at variance with each other, and thence contradictory, we must believe, that they relate to prophets of distinct and opposite characters:—one was not to be listened to, whilst the other was.—One being a pro-

phet after the manner of the nations, a *dreamer of dreams, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer*;\* and the other a prophet of the Lord, a being on whom the Spirit of the Lord rested;† and therefore one, to whom Israel owed an implicit attention and obedience. Hence the question at issue is this, was Christ a prophet after the manner of the nations, or was he one after the form of those described in the xviiiith of Deut. 18th verse. "I will raise them up a prophet from among their brethren like unto thee, (*Moses*) and will put my words in his mouth, and he shall speak unto them all that I shall command him."

Now if Christ was a prophet of the Lord, *like unto Moses*, the wonders and miracles which he wrought amongst the Jews, were seals and attestations of his resemblance unto Moses; whose mission was also confirmed by miracles; expressly for the purpose of shewing, that the Lord had sent him.‡ "Go and gather the elders of Israel together, and say unto them, The Lord God of your Fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you: and seen that which is done to you in Egypt. And I have said, I will bring you out of the afflic-

\* הלם הלום וחבר חבר ושאל אוב וירעני  
 † הלם הלום וחבר חבר ושאל אוב וירעני see Deut. xiii. 1. and xviii. 11.

† יש אותו דבר יי Kings iii. 12.

‡ Exod. iii. 16, 17.

tion of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey, &c.”\* And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? and he said, A rod. And he said, Cast it on the ground; and he cast it on the ground, and it became a serpent: and Moses fled from before it. And the Lord said to Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom, and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again: And he put his hand into his bosom again, and plucked it out again; and behold it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter

sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land, and the water which thou takest out of the river, shall become blood upon the dry land.”—Thus the mission of Moses became attested by miracles; and though it is not said in the xviii<sup>th</sup> of Deut. that the prophet whom the Lord would raise up to Israel should attest his mission by miracles, yet it is said that he should be like unto Moses; and if so, then his mission would be attested by signs and miracles; in order that, as they believed in Moses for this cause, so might it operate to the same end, in the future prophet.—Hence *the signs and wonders wrought by Christ*, are not matters to occasion the *stumbling* of the Jews, when considered in connection with the 13<sup>th</sup> chapter, but they are rather to be esteemed proofs that *Christ* was the prophet to be raised up like unto *Moses* foretold in the xviii<sup>th</sup> chapter.

We may collect from the 1<sup>st</sup> chapter of the Gospel of St. John, the 48<sup>th</sup> and following verses, that it was the opinion of the Jews in the time of our Lord, that the mission of *Christ* would be attested by signs and miracles. “Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Na-

\* Exod. iv. 1—9.

thanael answered and said unto him, Rabbi, thou art the Son of God; thou art the king of Israel. Here a miracle is made to occasion a belief in Christ's mission, for it must be remarked that Philip findeth Nathanael, not at a time when he (Philip) was in the presence of Christ, for then it would have been unnecessary to say, Come and see; but it was when Philip was absent from our Lord, and therefore not seen; and yet on their coming into his presence, he declares the character of Nathanael, and what he had been doing. But we have in the testimony of John the Baptist, indisputable evidence that the mission of Christ, was to be attested by signs and wonders: for John speaking of him to his (John's) disciples, said, "I knew him not, but that he should be made manifest to Israel; therefore am I come baptizing with water; and John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God."—Here a miracle is made to attest the mission of Christ.

Again, we see in the woman of Samaria, that the mission of Christ was, according to the received opinion, to be attested by signs and wonders; she says,

"Come, see a man which told me all things that ever I did: is not this the Christ?" "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did." Again it is said in the iid chapter of John, 23d verse, "When he (Christ) was in Jerusalem at the passover in the feast day, many believed in his name, when they saw the miracles which he did." Now they would not have believed in him by reason of the miracles, neither the people of Jerusalem nor those of Samaria, had it not been a received opinion that his mission would be attested by miracles. Again we behold in the iiid of John, 1st and following verses, a ruler of the Jews, who could not have been ignorant of the received opinions concerning the Messiah, coming to Jesus, and saying, "Rabbi, we know thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him." Moreover in viith of John, 31st verse, we observe the Jews saying amongst themselves, "When Christ cometh, will he do more miracles than these which this man hath done?" Now it is self evident that they would not thus have reasoned amongst themselves, if it had not been the received opinion, that Christ's mission would be attested by miracles.

But we are told in Isaiah, that they should "hear and not understand, see and not perceive." This is indeed a



remarkable passage, and not here quoted as a reproach to Israel, but to shew them the extraordinary fact, that Israel were not to understand, until the land had been utterly desolate. Now then to those of the seed of Israel, who admit the miracles of Christ, and yet take from them occasion to *stumble*; we present to consideration that portion of Isaiah which we have just quoted; the vith chapter, and the 10th verse. "Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Then said I, Lord, how long? and he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."—But though we would entreat Israel to weigh this prophecy, its application to them by our Lord, Matt. xiii. 14, and its remarkable fulfilment unto the present day, yet we do it in the spirit of him who said, "Comfort ye my people," "speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

But here, whilst I mention a prophecy which casts a reproach upon Israel, let me remember also what is said in Isaiah, "Ye shall be named the priests of the Lord: men shall call you the ministers of our

God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves;" and what is said in Zechariah, "It shall be in that day living waters shall go out from Jerusalem, and the Lord shall be king over all the earth." Now we have seen the fulfilment of that prophecy which speaks the reproach of Israel, and we shall no less see that which declares her joy; we shall see Israel look upon him whom they have pierced, and mourn for him as one mourneth for his only son.—But here, whilst we entertain this belief, we may for the strengthening of our own faith, and the comfort of those who mourn in Zion, ask, in what way shall this change be accomplished? How shall the blind be brought by a way they know not? But I have already exceeded the limits which I proposed to myself; namely, that of shewing that the passage in the xiiiith chapter of Deut. related to the prophets of the nations, and not unto those whom the Lord might send to Israel, and proofs of this we rest, 1st, on the qualifications which attend the term נביא, and by which it is in this passage distinguished, that is, חלם חלום, thereby indicating that the prophet spoken of is one after the manner of the nations; and consequently one whom the Jews ought not to listen to. 2nd, We have endeavoured to shew, in a brief manner, that Christ's mission was, according to the received opinions, to be attested



by signs and wonders; and therefore he was not liable to rejection on that head. And at some future period, if this should be considered worthy of a place in your miscellany, we shall endeavour to shew by what human means the Hebrews shall be brought to look upon him whom they have pierced, to whom all things have been given, and the radiance of whose glory on earth shall be Israel his first-born.

I am,  
בן־האמה

Portsea, July 15, 1817.

SIMILARITY OF CUSTOMS OF  
THE ISRAELITES AND NORTH  
AMERICAN INDIANS.

To the Editors of the Jewish Expositor.

Gentlemen,

As it is probably known to many of your readers that a work has lately been published in America, by the very respectable president of the American Bible Society, entitled *the Star in the West*, wherein the author arrives at the conclusion, that the North American Indians are the ten tribes, it may not be unacceptable to those who feel an interest in every thing that relates to the salvation of Israel, to have laid before them the following note from the Rev. G. S. Faber's View of the Prophecies on the Restoration of the Houses of Judah and Israel, the contents of which will prepare them for receiving, with new avidity, the interesting American work above mentioned, when it shall appear in this country, which

it will without doubt at no distant period.

I am, Sir, &c.

A CONSTANT READER.

“I have read (says Mr. Faber,) a work, entitled, *The History of the American Indians, by James Adair, Esq. a trader with the Indians, and resident in the country for forty years*, which, if it be authentic, is singularly curious and interesting; but I know not what degree of credit it bears, or how far his account is confirmed by those of other travellers and residents.

“From the most exact observation (says Mr. Adair,) that I could make, in the long time that I traded among the American Indians, I was forced to believe them lineally descended from the Israelites, either while they were a maritime power, or soon after the general captivity; the latter however is the most probable. Had the nine tribes and a half of Israel which were carried off by Shalmaneser king of Assyria, and settled in Media, continued there long, it is very probable, by intermarrying with the natives, and from their natural fickleness and proneness to idolatry, and the force of example, that they would have adopted and bowed before the gods of the Medes and Assyrians, and have carried them along with them; but there is not a trace of this idolatry among the Indians.” Hence he argues, that those of the ten tribes, who were the forefathers of the Americans, soon

advanced eastward from Assyria, and reached their settlements in the new continent before the destruction of the first temple.

“In proof of the Americans being thus descended, he adduces the following arguments, 1. Their division into tribes. 2. Their worship of Jehovah. 3. Their notions of a theocracy. 4. Their belief in the ministration of angels. 5. Their language and dialects. 6. Their manner of counting time. 7. Their prophets and high priests. 8. Their festivals, fasts, and religious rites. 9. Their daily sacrifice. 10. Their ablutions and anointings. 11. Their laws of uncleanness. 12. Their abstinence from unclean things. 13. Their marriages, divorces, and punishment of adultery. 14. Their several punishments. 15. Their cities of refuge. 16. Their purifications, and ceremonies preparatory. 17. Their ornaments. 18. Their manner of curing the sick. 19. Their burial of their dead. 20. Their mourning for their dead. 21. Their raising seed to a deceased brother. 22. Their choice of names adapted to their circumstances and the times. 23. Their own traditions, the accounts of our English writers, and the testimonies which the Spanish and other writers have given concerning the primitive inhabitants of Peru and Mexico.

“A few extracts from what is said under these different heads, may not be unacceptable.

“1. As the nation had its

particular symbol, so each tribe the badge from which it is denominated. The Sachem of each tribe is a necessary party in conveyances and treaties, to which he affixes the mark of his tribe. If we go from nation to nation among them, we shall not find one, who does not lineally distinguish himself by his respective family. The genealogical names which they assume are derived, either from the names of those animals whereof the cherubim are said in revelation to be compounded, or from such creatures as are most familiar to them. The Indians, however, bear no religious respect to the animals from which they derive their name: on the contrary, they kill them when opportunity serves. When we consider that these savages have been above twenty centuries without the use of letters to carry down their traditions, it cannot reasonably be expected that they should still retain the identical names of their primogenial tribes: their main customs corresponding with those of the Israelites sufficiently clears the subject. Besides, as hath been hinted, they call some of their tribes by the names of the cherubinal figures, that were carried on the four principal standards of Israel.

“2. By a strict permanent divine precept, the Hebrew nation were ordered to worship at Jerusalem. Jehovah, the true and living God, who by the Indians is styled *Yohewah*, which the 72 interpreters either

from ignorance or superstition have translated Adonai, the very same as the Greek Kyrius, signifying Sir, Lord, or master, which is commonly applied to earthly potentates, without the least signification or relation to that most great and awful name which describes the divine essence.

“3. Agreeably to the theocracy or divine government of Israel, the Indians think the Deity to be the immediate head of their state. All the nations of Indians are exceedingly intoxicated with religious pride, and have an inexpressible contempt of the white people. They used to call us, in their war orations, *the accursed people*: but they flatter themselves with the name of *the beloved people*, because their supposed ancestors, as they affirm, were under the immediate government of the Deity, who was present with them in a very peculiar manner, and directed them by prophets, while the rest of the world were aliens and outlaws to the covenant. When the old archimagus, or any one of their magi, is persuading the people at their religious solemnities to a strict observance of the old beloved or divine speech, he always calls them the *beloved* or *holy people*, agreeably to the Hebrew epithet *ammi*, (my people) during the theocracy of Israel. It is their opinion of the theocracy, or that God chose them out of all the rest of mankind, as his peculiar and beloved people, which alike animates both the white

Jew and the red American with that steady hatred against all the world except themselves, and renders them hated or despised by all.

“5. The Indian language and dialects appear to have the very idiom and genius of the Hebrew. Their words and sentences are expressive, concise, emphatical, sonorous, and bold; and often, both in letters and signification, are synonymous with the Hebrew language.” Here follows a number of examples.

“6. They count time after the manner of the Hebrews. They divide the year into spring, summer, autumn and winter. They number their year from any of those four periods, for they have no name for a year; and they subdivide these, and count the year by lunar months, like the Israelites, who counted by moons, as their name sufficiently testifies. The number and regular periods of the Indians’ religious feasts, is a good historical proof, that they counted time by, and observed a weekly sabbath, long after their arrival on the American continent. They began the year at the first appearance of the first new moon of the vernal equinox, according to the ecclesiastical year of Moses. Till the 70 years’ captivity commenced, the Israelites had only numeral names for the solar and lunar months, except Abib and Ethanim: the former signifies, *a green ear of corn*, and the latter *robust*, or *valiant*: and by the first name the Indians, as



an explicative, term their pass-over, which the trading people call *the green corn dance*." Mr. Adair then gives a specimen of the Hebrew manner of counting, in order to prove its similarity to that of the Indians.

"7. In conformity to or after the manner of the Jews, the Indian Americans have their prophets, high priests, and others of a religious order. As the Jews had a *sanctum sanctorum*, so have all the Indian nations. There they deposit their consecrated vessels; none of the laity daring to approach that sacred place. The Indian tradition says, that their forefathers were possessed of an extraordinary divine spirit, by which they foretold things future, and controlled the common course of nature: and this they transmitted to their offspring, provided they obeyed the sacred laws annexed to it. Ishtoallo is the name of all their priestly order; and their pontifical office descends by inheritance to the eldest. There are some traces of agreement, though chiefly lost, in their pontifical dress. Before the Indian Archimagus officiates in making the supposed holy fire for the yearly atonement of sin, the Sagan clothes him with a white ephod, which is a waistcoat without sleeves. In resemblance of the Urim and Thummim, the American Archimagus wears a breast-plate made of a white conch-shell, with two holes bored in the middle of it, through which he puts

the ends of an otter-skin strap, and fastens a buck horn white button to the outside of each, as if in imitation of the precious stones of the Urim."— Upon this statement (says Mr. Faber,) I may observe, that Ishtoallo may perhaps be a corruption of Ish-di-Eloah, a man of God, (see 2nd Kings iv. 21, 22, 25. 27. 40. et alibi,) and that Sagan is the very name by which the Hebrews called the deputy of the high priest, who supplied his office, and who performed the functions of it in the absence of the high priest, or when any accident had disabled him from officiating in person. (See Calmet's Dict. vox Sagan.)

"8. The ceremonies of the Indians in their religious worship, are more after the Mosaic institution than of pagan imitation; which could not be, if the majority of the old nation were of heathenish descent. They are utter strangers to *all* the gestures practised by the pagans in their religious rites. They have another appellative, which with them is the mysterious essential name of God; the *tetragrammaton*, or great *four lettered name*, which they never name in common speech: of the time, and place, when and where they mention it they are very particular, and always with a solemn air. It is well known what sacred regard the Jews had to the four lettered divine name, so as scarcely ever to mention it, but once a year when the high priest went into the sanctuary, at the expiation



of sins. Might not the Indians copy from them this sacred invocation *Yo-he-wah*? Their method of invoking God in a solemn hymn, with that reverential deportment and spending a full breath on each of the two first syllables of the awful divine name, hath a surprising analogy to the Jewish custom, and such as no other nation or people, even with the advantage of written records, have retained. It may be worthy of notice, that they never prostrate themselves, nor bow their bodies to each other, by way of salute or homage though usual with the eastern nations; except when they are making or renewing peace with strangers, who come in the name of *Yah*." After speaking of their sacred adjuration by the great and awful name of God, he says, "When we consider that the period of the adjurations, according to their idiom, only asks a question, and that the religious waiters say *Yah*, with a profound reverence, in a bowing posture of body, immediately before they invoke *Yo-he-wah*; the one reflects so much light on the other, as to convince me that the Hebrews both invoked and pronounced the divine tetragrammaton *Yo-he-wah*, and adjured their witnesses to give true evidence on certain occasions, according to the Indian usage: otherwise how could they possibly, in a savage state, have a custom so nice and strong, pointing a standard of religious caution? It seems exactly to

coincide with the conduct of the Hebrew witnesses, even now, on the like religious occasions." According to Mr. Adair, the American Indians have, like the Hebrews, a sacred ark, in which are kept various holy vessels. "It is highly worthy of notice, that they never place the ark on the ground, nor sit on the bare earth, while they are carrying it against the enemy. On hilly ground, where stones are plenty, they place it on them; but in level land, upon short logs, always resting themselves on the like materials. They have also as strong a faith of the power and holiness of their ark, as even the Israelites retained of their's. The Indian ark is deemed so sacred and dangerous to be touched, either by their own sanctified warriors, or the spoiling enemy, that they dare not touch it upon any account. It is not to be meddled with by any except the chieftain and his waiter, under penalty of incurring great evil: nor would the most inveterate enemy touch it for the same reason. The leader virtually acts the part of a priest of war *pro tempore*, in imitation of the Israelites, fighting under the divine military banner. As religion is the touchstone of every nation of people; and as these Indians cannot be supposed, to have been deluded out of their's, separated from the rest of the world, for many long forgotten ages, the traces which may be discerned among them, will help to corroborate the

other arguments concerning their origin." Among their other religious rites, they cut out the sinewy part of the thigh. This custom, Mr. Adair supposes, to be commemorative of the angel wrestling with Jacob, Gen. xxxii. 32.

[To be concluded in our next.]

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EXTRACTS FROM THE MISSIONARY REGISTER.

To the Editors of the *Jewish Expositor*.

Gentlemen,

As I conceive many readers of your useful publication, may not see another interesting monthly work, entitled, "The Missionary Register, containing the principal transactions of the various Institutions for propagating the Gospel; with the proceedings at large of the Church Missionary Society," relative to the conversion of the heathen and Mahomedans to the faith of Christ, I send for insertion in the *Jewish Expositor*, some extracts of the correspondence of the literary representative of that Society, in Malta, to be found in the Missionary Register for March last, in the hope that the Committee of the London Society for promoting Christianity among the Jews, will direct its attention to the Israelites scattered in those quarters.

The Hebrew printing establishment at Vienna, may become an engine of great usefulness; and the revival of Hebrew literature, not only in the Ionian, but also in the British islands, and elsewhere

ought to be encouraged by every friend of literature, and every lover of the Hebrew nation.

I freely acknowledge, that I should expect much from a *Hebrew College* founded in the metropolis: I should hope some of the wealthy, would contribute largely of their substance towards it, and that others would bring presents of appropriate books.

PHILO-JUDEUS.

Malta, Dec. 21, 1816.

"For research, correspondence and operations relative to the Jews, this (the Ionian isles,) appears to be a favourable situation. Their number, indeed, in the islands themselves, is small, but they are considered to be wealthy. At Venice they are much more numerous; and likewise at Trieste, a principal seat of commerce in the Adriatic. From hence, a constant line of communication is open to Vienna. That capital is peculiarly interesting; among other reasons, as it contains the celebrated establishment for Hebrew printing, which once existed at Amsterdam; but which has been removed in late times, on account of the bankruptcy of its former supporters. On the other side of the Grecian continent is that famous city, from whence, in the days of St. Paul, "The word of the Lord sounded out not only in Macedonia and Achaia, but also in every place." (1 Thess. i. 8.) The multitude of Jews in Salonica,

and the extent of their trade, are represented to be very great. Although, in respect of character, they are peculiarly "a proverb of deceit," they are regarded as the best inland traders in Greece. Where, indeed, is their indefatigable search after lucre arrested? In every direction, from Smyrna to Constantinople, in the Crimea, in Poland, and in Germany, they are in constant mutual communication."

\* \* \* \*

"With respect to the Jews, and particularly their rabbinical learning, the same kind of remark is applicable. It appears to be the earnest wish of the "London Society," to obtain a knowledge, not only of their ancient opinions, but of their existing customs, prejudices, and sophisms, even down to the minutest particular. The publication of Rabbi Crooll, has thrown light on the importance of condescending to the poorest trifles of weak and deluded men. In attending, however, to the condition of this scattered race, and in attempting to draw their minds more closely to the study of their sacred writings, your literary representative in the Ionian islands may have the opportunity of combining with this object, another of unspeakable importance. He might essentially contribute to the revival of Hebrew literature, in this so large a portion of the christian church.

That there are, among the Greeks, individuals, who read

the Hebrew scriptures, is not to be doubted; but after the most careful inquiries that I have been able to make, it appears, that, among Christians in these parts, the study of Hebrew has generally fallen into disuse. The Septuagint, from its being in the Greek language, and from its being quoted by the writers of the New Testament, is regarded with the respect due to an original."

\* \* \* \*

"Many distinct and copious treatises will be met with, in the course of a research of this nature, on the subject of the conversion of the Jews,—their ancient objections, obstinacy, and unbelief. How desirable is it, that, by such an appeal to the fathers of their church whom they venerate, the Greeks themselves should be excited to that lively and scriptural interest, in the conversion of the Jews, which is felt in Great Britain! With means, how far superior to those which we employ, will they engage in the work, which we touch, as it were, but at a distance! And what a reflex effect would it produce on their own character, were they, as a truly christian church, to bring their hearts and minds to bear with power and steadfastness on this grand point; *proving afresh from the scriptures, that Jesus is Christ.*

"That the Greeks have not been indifferent to this object, appears from a small volume in my possession, in the modern Greek, printed at Leipsig, 1769.



It was originally written in Arabic by a converted Jew named Samuel, of the kingdom of Morocco; and, as appears probable, about the eleventh century. Early in the fifteenth century, it was translated into Latin by a Spanish Dominican friar; and from the Latin translated into modern Greek by Nicephorus Theotoky (great uncle of the present Baron Theotoky), at that time a monk in Corfu, and subsequently Archbishop of Astrachan, author of many useful works." Page 91—93.

ILLUSTRATION OF

"KISS THE SON,"—PSALM ii. 12.

WITH

REMARKS ON THE WHOLE PSALM.

THE custom of salutation among men by a kiss, is of great antiquity, and is even practised at this day by certain people. Among relations and friends, it signifies affection. An instance of the former kind occurs in the history of Joseph and his brethren. Notwithstanding their cruel treatment of him, he freely forgave them in these words; "As for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is at this day." The sacred historian, in describing the reconciliation, says, that Joseph "fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them." Gen. xlv. 14.

Another happy meeting of

brethren is recorded in Genesis xxxiii. 3, 4, applicable to Jews and Gentiles, who will one day be united in peace and love under the spiritual David. Jacob and Esau were long at enmity: but at length the former sends a message of peace to the latter. The messengers return to Jacob, and report that Esau is coming to meet him; but Jacob, being afraid of his brother, prays for divine help. After ordering the procession of his household and cattle, Jacob "passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: \* and they wept."

Of this mode of salutation among male friends we have another affecting account in scripture, — of Jonathan and David, whose hearts were knit together, and who loved each other as their own souls. After Jonathan had generously saved

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\* The holy kiss of Christian love and brotherhood was always given by the primitive Christians, to all persons admitted by baptism into the fellowship of Christ's religion, whether infants or adults. See, in the works of Cyprian, the opinion of the council of sixty-six bishops, assembled at Carthage, A. D. 253, on the question of baptizing an infant before the eighth day. "Nam etsi adhuc infans à partu novus est, non ita est tamen, ut quisquam illum in gratiâ dandâ atque in pace faciendâ horrere debeat osculari." "Though an infant come fresh from the womb, no one ought to abhor to kiss it at the giving of the grace, and the owning of the peace, or brotherhood." See also 1 Cor. xvi. 20. 1 Pet. v. 14.



the life of David, by apprizing him of his father's evil intention, it is stated, that "David arose out of the place toward the south, and fell to the ground, and bowed himself three times, and *they kissed one another*, and wept one with another, until David exceeded." 1 Sam. xx. 41.

Kissing is also a sign of reverence and subjection to a superior, as in 1 Sam. x. 1. It is likewise a mark of spiritual submission, love, and adoration to Jehovah, who is our King, our Father, and our God. It further denotes pardon and restoration to lost privileges and a forfeited inheritance, as in the moving parable of the repentant prodigal; who, on his return to his father's house, *when he was yet a great way off*, was met by his tender parent, "who had compassion, and *ran and fell on his neck, and kissed him.*" Luke xv. 11—32.

The second Psalm is cited by St. Peter in chap. iv. 25—28 of the Acts of the Apostles, as prophetic of the establishment of Messiah's kingdom throughout the whole world. The hostile rulers he applies to Herod and Pilate, and the raging nations to the Gentiles and the people of Israel. History and daily experience confirm this prophecy; for we still witness the opposition of every carnal mind to the reception of the Gospel; but, blessed be God, we also witness its success among Jews and all nations. This Psalm affords great en-

couragement to all missionary efforts to christianize the world. He who is gone forth on the white horse, with a crown on his head, conquering and to conquer, is the same victorious King represented in Psalm xlv. 2—7, whose kingdom is spiritual and everlasting. Rev. vi. 2.

After describing in 1st and 2d verses the enemies of the Lord's Christ, the Psalmist proceeds to show in these words the language of every unrenewed heart which will not submit to his holy government: "Let us break their bands asunder, and cast away their cords from us." During all this rage of Jews and Gentiles, Jehovah seems to sit still, and not to observe their hostile proceedings and contempt of his authority, but the Psalmist soon makes it appear, that God is not an indifferent spectator: "He that sitteth in the heavens shall laugh: Jehovah shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." *Yet*, in spite of all your fury and malice, I have determined to establish King Messiah on his throne. I see all your movements, and know all your thoughts; but "Woe unto him that striveth with his Maker." The decree is gone forth out of my mouth: "Thou art my son.\* Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy pos-

session. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. *Kiss the Son*,\* lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him. 4—12.

In the last verse **בֵּר** is used in the original instead of **בָּנִי**, but they both mean *son*. The former is a Chaldee word, and evidently refers to **בְּנֵי אֱתָתָה** in the 7th verse. Aben Ezra says, both words are to be taken in the same sense, and remarks, that the word *kiss*, **נִשְׁקוּ** in this place denotes a kiss of *subjection* and *obedience*, according to the custom of the East. (See Buxtorf's Lexicon, word **בֵּר**.) This interpretation of

*kiss* seems to throw some light upon Luke xxii. 48. where our Lord asks the traitor, "Judas, betrayest thou the Son of Man with a *kiss*?" as if he had said, Dost thou presume, while engaged in so base an act, to call me thy Lord and Master?

Hear this, O ye professors of the holy religion of Jesus, who are living in open iniquity, or indulging in secret sin. Christ addresses *you* in these words, "Why call ye

me Lord, Lord, and *do not* the things which I say? (Luke vi. 46.) Repent therefore, and be converted without delay; *kiss the Son*; believe on him with your whole heart; follow the steps of his most holy life; bring forth the fruits of the Spirit, noted in Gal. v. 22—24. and you shall be saved; and remember, that it is written with the finger of God, "If any man have not the Spirit of Christ, he is none of his; and let every one that nameth the name of Christ depart from iniquity." Rom. viii. 9. 2 Tim. ii. 19.

And ye, O men of Israel, I exhort and entreat you also to *kiss the Son*; to bow to the sceptre of his grace, lest he be angry and ye perish in your unbelief. Blessed are all they that put their trust *in him*. If the Son of Man were not also the Son of God, even the Mighty God himself, **אֵל גְּבוּר** it would be idolatry to trust in him, for the prophet Jeremiah pronounces the man *cursed* that trusteth in man (xvii. 5.) but the Psalmist declares he is *blessed* who trusts in the Son, even *your* Messiah. Zion, behold your King; look unto him, as the children of Israel did to the brazen serpent, and be healed of the venomous bite of the old serpent Satan. The title upon his cross, **מֶלֶךְ הַיְיָוָדִים**, is your title to grace, pardon, and peace in this life; and to glory, honour, and immortality in the next. Trust in the blood of "the Lamb of

God, which taketh away the sin of the world ;” trust in the righteousness of him, whose name is “Jehovah our Righteousness.” (Jer. xxiii. 6.) Meditate upon his own words to your countrymen after his glorious resurrection; “These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.*” (Luke xxiv. 44, 46, 47.) Mark the tenderness of his heart; he commands forgiveness of sins *in his name* to be first published in Jerusalem, the very place where the blood had just streamed from his hands, his feet, and his side; and it was to be preached to all nations, because every child of Adam is a sinner by nature and practice, and therefore under the curse of an avenging God. But the holy, harmless, and undefiled Jesus became a curse for us; “He was wounded for our transgressions, and bruised for our iniquities,” in order to avert the wrath of an offended God. Both Jews and Gentiles are equally concerned in his great salvation; for though *you* delivered \* up “the

Holy One and the Just,” and desired a murderer and a rebel in his stead, yet *we* were the executioners; you *condemned*, but we *killed* the Prince of Life; so that unto us, as well as unto you, belong shame and confusion of face, because we have *all* conspired to pierce him; we have *all* imbued our hands in our brother’s blood.

But behold, he is alive again, and his arms are now wide extended to embrace his long-absent brethren with many kisses. Come, he is willing to forgive, and mighty to save, and has promised, “Him that cometh unto me I will in no wise cast out.” *Kiss the Son*, and be reconciled to your injured brother. “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children: and be it known unto you all, that there is none other name under heaven given among men, whereby we must be saved.” (Acts ii. 38, 39. iv. 12.) Blessed, thrice blessed, are all they that put their trust in him. C.

STATE OF THE JEWS IN BARBARY.

[Continued from page 313.]

CHAP. III.

*The Barbary Jews’ Opinion of the Trinity, Angels, several States of the Soul, the Law, Merit, Purgatory, Resurrection, last Judgment, end of the World, &c.*

NOTWITHSTANDING that the Jews are very unanimous

\* “He that delivered me unto thee hath the greater sin.” John xix. 11.



in the literal profession of the same fundamentals, yet they are not so well agreed in any exposition thereof, as that which most opposeth Christianity. That the Jews in Barbary are in many things differing from the sentiments of the Jews in other parts of the world, and that too in points of no inferior concernment, may be seen in the following particulars.

And in the first place, both the Jews and Moors accord in exploding the trinity, which they look upon as an hypochondriacal imagination of the Christians, whom they accuse of polytheism, out of an ignorant conceit that we make every person of the blessed Trinity, a distinct deity. Nor are they more malicious and blind in the utter denial of the blessed Trinity, than extravagant in their opinions concerning the angels. It is true, they all accord in dividing them according to their natures and employments, into good and bad. The good angels (they say) are employed in messages of comfort, as were those who brought Abraham the glad tidings of his wife's conception and time of childbirth. Other angels (they hold) are sent upon errands of destruction; and they commonly place the instance in those who came to Sodom. They likewise think that there is another rank of angels, to whom is committed the protection and safeguard of particular persons; and they give an example in the angel

which appeared with the three children in the Babylonian furnace.

But beside these more general objects of the angels' employment, the Jews allot two of them to every individual person of their own nation. Whereof one is a good angel, and stands at the right hand of every Jew, to register his good actions, and to set down the particulars wherein he doth well. And at the left hand of the same Jew stands a bad angel, and keeps an account of whatsoever he doth amiss. And when the Jew dies, these angels bring in accounts of all that he hath done when alive. And the good angel pleads in behalf of the deceased the good deeds, as the bad angel doth the contrary. And according to the accounts these two angels give in of his behaviour, the departed Jew is punished or rewarded by another sort of angels appointed for that purpose.

But not only two angels are thus allowed to every one of the Jewish religion, but also (according to the doctrine of the Barbary Jews) there is a distinct order of angels which is intrusted with the care and patronage of the whole Hebrew nation, and who are always ready to prevent those who would hurt them; like that angel who would not let Balaam curse their forefathers, when Balak had sent for him to that end.

They hold likewise that every governor has an angel to assist him in governing the

people, and another to suggest to him what will he happy or otherwise. For they think it to exceed the power of one and the same angel, to assist the public magistrate both in the counsel and execution of what is fit. And the reason of this opinion is chiefly drawn from the difficulty of right governing the various humours of the many. Indeed they are so liberal of the angels' service, that they prostitute it to meaner offices than can well be mentioned. For there is scarce any thing done among them in which they do not implore the ministry of those excellent spirits.

Next to angels they place rational souls, to which they assign a fourfold state. The first is, that in which they were created. For they are strongly of opinion that all rational souls were created at once, and placed in a certain region, whence, as out of a common store-house, the several bodies in their proper times are furnished, as they are ready to receive them. And if the souls offend in this state, their punishment is to be sent into infirm and unhealthy bodies. And this pre-existence of souls they chiefly found in Eccles. iv. 3.

The second state of the soul is, that of its conjunction with the body, which they esteem no better than an imprisonment, wherein it lives as a bird in a cage, and where it contracts that pollution which is afterward to be cleansed in purgatory.

The third state of the soul is, that of its separation from the body, wherein it continues until the final sentence, and is happy or otherwise according to what it has done in the body. And when at the resurrection the souls are again united to their bodies, then they enter into their fourth and last state, which is as durable as eternity.

Their next singularity of opinion respects the law of nature, which alone they affirm to be obligatory on all mankind. And to those who observe this law, they promise the world to come, which (in the phrase of the present Jews) is all one with eternal life. But when the Jews grant this hope to all mankind, yet they reserve a peculiar privilege to themselves, to whom God alone gave the law of Moses; to whose due observers there belongs a greater glory and happiness than to any other.

There are some who have imagined that this opinion of the Jews concerning the universal possibility of being saved by the law, doth favour their fancy, who maintain an indifferency in the external profession of religion, and that a man without scandal may join himself to the worship of the place he resides in. And this opinion was by some Beaux Esprits of France zealously promoted, till it received a learned confutation by Sieur Moses Amyraldus, a late professor in Saumur.

But the practice of the Jews in Barbary sets them far dis-

tant to any such conceit, there being no people under heaven more averse to communicate in the rites of other nations than they. And if they could have been reconciled to the opinion of indifferency, and accommodated themselves to the religion of the places and countries where they came to reside, the Jews might have obviated many exiles and penalties, to which a contrary extreme hath so long and often exposed them.

And yet it cannot be denied but that there are several Jews who make use of a scandalous compliance in this particular. Of which sort are many of those who, coming within the cognizance and power of the papal inquisition, can join themselves to a crucifix and rosary, as well as to the Zizith and Tephillin. And I am assured that some Jews have gone herein so far as to enter into holy orders, and the profession of a religious life, who yet, coming to places where the Jews have public toleration, have joined themselves to the synagogue.

And of this we have a very late instance of two Jews, who in Spain having for several years professed the religion of St. Dominic, coming to Leghorn in their friar habits, they instantly changed their cowl for a ganephe, and of idle friars became propping Jews. Another Jew (of my acquaintance, who for about five years had studied physic at Saragossa in Spain) being asked how he

could comply with the religion, he merrily made this reply, that his compliance was only the work of his nerves and muscles, and that his anatomy told him nothing of the heart was therein concerned. Another Jew, who in Malaga counterfeited Christianity so well as to be intrusted with the sale of indulgences, having made a good market thereof in Spain, came with what he had left to a christian city in Barbary, where his indulgences being all bought up by the Irish and others of the papal persuasion, he declared his religion. The papists, who had bought his indulgences, impeach him to the governor for a cheat, and clamour to have him punished according to demerit. The Jew pleaded the laws of the free port, that he had neither imported nor sold any thing but his professed merchandize, and therefore desired (and obtained) the liberty and privileges of such as trafficked to that port. I report nothing but matter of personal knowledge.

That there are many such temporizing Jews, especially in Spain and Portugal, I have been assured from their own mouths: and what is more observable, some have ventured to affirm that there want not Jews among the very judges of the inquisition; which may be one reason why of late so few are convicted of Judaism by that dreadful tribunal. But what kindness soever these temporizers may bear to the doctrine of indifferency, I am sure the



Barbary Jews bear it an irreconcilable enmity: for they are so far from complying with other religions, that they will not so much as eat of the meat which is dressed by one of a differing persuasion; nor drink in the same cup after a Christian or Moor, till it be washed.

The Jews (now spoken of) considering the many irregularities to which through temptations and human frailties they are hourly liable, conclude that the most vigilant and wary among them cannot live without contracting some stain and pollution, which must be cleansed ere they can enter that place of rest, whereof they esteem the holy of holies to have been a figure. But lest the doing away of this pollution should by any means be thought a work of the Holy Ghost, whom by way of derision they call the Christians' sanctifier, they have resolved upon a purgatory for this purpose; wherein all the relics of uncleanness, which repentance had left uncleansed, are to be done away.

How the Jews' purgatory differs from that of Virgil, Cicero, and Plato, it will not be worth our while to set down. Yet I cannot but observe, that they speak herein much after the manner of those Platonists, who assigned a punishment to every sin, yet held that all such punishments, whether now or hereafter, did only tend to purge the soul from her enormities. S. Aug. Civitat. Dei. lib. xxi. cap. 13. Neither would it

more avail our present purpose to compare the Jewish with the papal purgatory; which how much soever they may differ in other circumstances, do sufficiently harmonize in vain and groundless extravagances. The papists, it is true, have much disputed the place of their purgatory, and were not resolved therein till St. Patrick obtained the key and opened the receptacle; But the Jews, without controverting the situation thereof unanimously agree, except a few that place it in transmigration of souls, that it is in hell, from whence they can never be delivered but by the power of the Kaddisch: which is a prayer that, being for the space of a year repeated once a day, by some surviving relation of the party in purgatory, is able thence to deliver him. And therefore if the dying person leave any behind who will be so courteous as to repeat the Kaddisch, he need not fear that the pains of purgatory shall endure above a year. And indeed the Jews generally hold that there shall none of them stay above twelve months under this purgation, though they have died never so impenitent, or devoid of remorse: and that they shall not tarry there above seven days, if at their decease they were penitent and sorrowful for what they had done.

Now if any one's sins are so great and many, that a year's purgatory will not atone them, then the soul is to return into a body to finish the penance. And to support this opinion,

these Jews hold a transmigration of the soul from one body to another, but without changing of the species or the Jewish nation. And by this transmigration (they hold) that the soul shall satisfy in the second body what it had done amiss in the first, and so successively till it come to the seventh: where it is sure of a sabbath, and rests from its penance and satisfaction. And if the soul in all the seven bodies has sinned more than it has satisfied for; yet having suffered what was appointed, God (they say) in mercy gives it a release. But the portion of bliss allotted to this incomplete penance, is far less than that of the soul which has made entire satisfaction. And they so greatly magnify the penitent, that they think him of greater value than one who never sinned: and that one day spent therein is more worth than eternity. But a man would think the Jews needed not load repentance with such great encomiums, seeing that the future bliss may be attained for thirteen moons durance in purgatory.

To the expiation of those faults whereby the neighbour is injured, the repentance of the offender and compassion of the offended is strictly required by the Jewish casuists.

The Jews in Barbary entertain no thoughts of merit in a papal sense, but smile to hear any should be so vain as to imagine they can do more than the law requires. They hold that all reward proceeds from

divine bounty, and that obedience is the only thing looked upon in man's service; and that every one shall receive according to their observance of the law. But that we may not imagine the Jews to design the Christian any kindness by this doctrine, we must observe, that all hope and promise of future reward is confined to themselves, and that to those who are not of their religion they allow nothing but a total perdition of their being.

Both the Jews and Moors are of opinion that the infernal torments shall have an end: and that the fallen angels, after many years of punishment, shall be received to mercy. Which (saith St. Aug. Civit. Dei, lib. xxi. cap. 17.) was the judgment of some tender hearts among the old Christians: and gives the example in Origen, whom for his circinvolution and rotation of bliss and misery the church did excommunicate. And to carry this remark a little further, some of the masters are of opinion, that when God, after the resurrection, shall take accounts of men's actions, he will not, to magnify his power and justice, condemn any one to endless tortures, but that it is more agreeable to God's nature and the daily dispensations of his providence to save all. And notwithstanding they place the punishment of the Christians in a sort of annihilation, yet to any of their own nation they hold that no other misery shall remain after the last judgment, but a lesser measure of happiness.

As to what relates to the consummation of the world, the Jews do not place it in a confused destruction of its present order and beauty, but in its restoration to that purity and perfection, which (say they) it possessed at the creation; and that every part of this lower world shall attain that perfection, whereunto it was at first designed: and that seeing he is the inexhaustible fountain of all goodness, that God will at last invest the creatures with happiness according to their capacities.

And though in lesser matters, opinions of no ordinary extravagancy may better be endured, yet it is heinous to see them so loose in their judgment concerning that universal article, the resurrection of the body; which they will not permit to go beyond their own tribes; for they plainly affirm that none shall be capable of the resurrection, who do not die in the communion of the synagogue. And that this may not be thought the sentiment only of the less cultivated Jews in Barbary, we find it to be the general position of their masters; who affirm that there are four privileges so peculiar to the Hebrews, that no other nation can thereof communicate. And these are, the land of Canaan, the law of Moses, the gift of prophecy, and the resurrection. And that this last might not be looked upon as a mere Talmud-fancy, they deny the resurrection to all but themselves, upon the account of Isai. xxvi. 14.

“They are dead, they shall not live: they are deceased, they shall not rise.”

But while they utterly expunge out of their creed the resurrection of other nations, it were well if they agreed concerning their own rising. For some of their masters have expressly held that both the bodies and souls of wicked Jews shall be totally annihilated, and that the resurrection shall only be of such Jews as have lived godly. Some again hold that all the Jews shall rise again, but to different conditions; for the perfectly just, upon their resurrection shall be instated in an indefeasible happiness: next, those that have died in utter impenitence shall, according to some of their rabbins, rise to be cruciated in Gehenna: and a middle sort, between both these, shall at the resurrection for twelve months' space be punished in hell. But to speak truly, these are the private opinions only of their masters; for the common people plainly acquiesce in the literal sense of the thirteenth article of their creed.

Before we dismiss this chapter, it may not be incongruous to observe, that the Jews in Barbary much doté upon the judgment of Rabbi Solomon Jarchi, who held that Israel's command to Joseph to carry his bones into Canaan was, not only because he foresaw that the dust of Egypt should be turned to lice; or for fear that the Egyptians should idolize his carcass: but because that those who are



buried out of Canaan should have a very troublesome resurrection. For the Jews believe that the resurrection shall be in the holy land, whither all of them that are buried in other countries, must incessantly roll through the dark caverns of the earth, that they may rise there and be possessed of their final rest.

And however this may seem an opinion too vain and absurd for men even of ordinary parts to maintain, yet it is at this day a prevailing doctrine among these Jews: who greatly desire to be buried in Canaan, to the end they may escape that toilsome rolling through the earth, which those must undergo, whose hard lot it is to be buried out of the holy land. But to avoid this inconvenience, as many of them as are able, endeavour to return to Palestine when they grow old, that they may have an easy and speedy resurrection. And upon this account the Jews in Barbary imagine their condition to be much happier than those in northern countries, because they are nearer to Canaan, and therefore have a less way to tumble under ground for the resurrection.

We have already taken notice that some Jews place their purgatory in a transmigration of the soul to seven bodies; and discoursing with one of them who was of this opinion, and shewing him that by this doctrine at the resurrection either seven bodies must have but one soul, or six bodies must have none:

he made light of the objection, saying, that at the resurrection all the seven bodies should be set together, and the six that had it first shall come to the seventh body, wherein the soul is then placed as a candle in a candlestick, and that all the bodies like so many tapers shall be lighted thereat: for the soul shall communicate itself just as a lamp its flames, &c.

But I have been too tedious in these miscellaneous extravagancies already, which I hope to make some amends for in the succeeding accounts; wherein I shall endeavour to be as succinct and orderly as the subject will give leave.

[*To be continued.*]

THOUGHTS AT THE FOOT OF  
THE CROSS.  
CHIEFLY ADDRESSED TO THE SAVIOUR.

BY A CONVERTED JEW.

[*Continued from p. 317.*]

VI.

“*I thirst.*” John xix. 28.

DISTENDED on the cross, and exposed to the scorching heat for the space of three hours together, the bleeding dying Saviour is tormented with the cravings of thirst. Perhaps long before he felt the want of drink; but as in all things, so here it was his meat and drink to do the will of his heavenly Father, and therefore he forbore to give vent to his panting desire, till he knew that all things were now accomplished.

The return his enemies

made upon his dying request was barbarous and wicked in the extreme. But notwithstanding their barbarity they only fulfilled another prediction concerning Messiah (Ps. lxxix. 21.) "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." Thus they undesignedly established the justice of those claims which they would fain have shewn to be false.

Let us not presume to think that in this instance we should have dealt more kindly with our Lord than they; for, in effect, we all have treated him in the same way. He says, "My son, give me thine heart;" and instead of this what have we given him? our hearts? nothing less than that; we have given him our lip-service, some hasty moments of leisure, and such like. He has as much right to expect *obedience* from us, as from those that attended under his cross a *cordial*; but, alas! do we not all resemble that deceitful vineyard, Is. v. which for the culture and care bestowed upon it should have brought forth grapes, but instead of them bringeth forth nothing but wild grapes? May not God complain of us as justly as of Israel of old, "I looked for judgment but behold oppression; for righteousness, but behold a cry?" Our ingratitude towards our Redeemer appears in a still more glaring light, by the consideration of his conduct towards us. He never allures a sinner to his

grace by his promises, without fulfilling them to him. Those that really hunger and thirst after righteousness shall never have reason to say, that they were sent empty away from Jesus, or disappointed in their expectations when applying to him. No, he will fill them with the marrow and fatness of his perfect righteousness, and so far from disappointing that trust reposed in him, he offers his good things freely to all penitent sinners; and not only so, but he expostulates as a kind and well meaning friend, with such as, from unbelieving fear, have not yet accepted of his righteousness, "Ho, every one that thirsteth come ye to the waters, buy wine and milk without money and without price," (Is. lv. 1.) "With joy shall ye draw water out of the wells of salvation," (Is. xii. 3.) "If thou knewest the gift of God thou wouldest ask of me, and I would give thee living water."\* (John iv. 10.) "I will give unto him that is athirst, of the fountain of the water of life freely." Rev. xxi. 6.

From what has been said we may observe, that every privation the Saviour was contented to undergo, was of a twofold benefit. 1. It was *necessary*,

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\* There exists some similarity between our Lord's asking water of the Samaritan woman, and his asking drink on the cross of the by-standers. The one was disposed to refuse with something like a sneer, the others fulfilled his request with cruelty. Alas! they none of them knew who it was that said unto them, Give me to drink.

to deliver us from the eternal privation of the thing; 2. It was *meritorious*, to procure us the eternal possession of that thing of which he was for a time deprived. Thus Christ, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. Thus Christ, who knew no sin, was made *sin* for us, that we might be made the *righteousness* of God in him. Thus he who was with the Father before all the worlds, cried out, "My God, my God, why hast thou forsaken me?" in order that we might be re-united to God, that our life might be hid with Christ in God, that we might abide in him and he in us, and that for ever. So also here, Christ the fountain of life and bliss, he who is self-sufficient in his nature, he who could command a second time a deluge of waters to inwrap a globe laden with sinners, I say, he who is all this, who could do all this, reduced himself to such a state, as to cry out in pangs, "I thirst." O who would not adore thy bottomless love! where is the rocky heart that can forbear breaking forth in hallelujahs of gratitude and praise at the contemplation of Jesu's unfathomable condescension and mercy? Hadst thou not thirsted, blessed Saviour (for even the least part of thy sufferings was indispensably necessary for our salvation) we must have suffered in hell the flames of everlasting torment.

[To be continued.]

OF THE NATURE AND PROPERTIES OF TRUE FAITH.

HEBREWS XI.

[Extracted from the Meditations of M. John Gerhard. Translated from the Latin.]

BELOVED soul, contemplate the virtues of a true faith, and be thankful to God, who is the only giver of it. It is by faith alone that we are grafted into the Saviour. As the branch draws its sap from the vine, so do we derive life, righteousness, and salvation from him. Adam by disobedience lost the favour of his Maker, and in that moment the image of God was effaced from his soul; but we, his descendants, are graciously reconciled, and through faith the divine image is re-stamped on our hearts. Through faith also Christ becomes ours, and dwells within us; and where he is, there the grace of God is, there the mercy of God, and there the title of our heavenly inheritance. By faith Abel offered a more excellent sacrifice than Cain; we likewise offer up to God in faith our spiritual sacrifices, to wit, the fruit of our lips. By faith Enoch was translated, without seeing death; so faith transfers us, even in this world, from the society of men to the company of angels; for even now does Christ dwell within us, and already do we possess eternal life, though for the present it be hidden. By faith Noah prepared and entered into the ark; in like manner are we brought into the Church of Christ, where souls are



saved, while all, who are *without*, perish in the vast ocean of the world. By faith Abraham departed from an idolatrous land; thus in spirit do we separate ourselves from worldly people, and leave parents, brethren, and connections at the command and call of our divine master. By faith Abraham sojourned in a strange country, waiting for the land of promise; thus do we also hope for the heavenly Canaan, which God has promised to all the faithful. We too are but strangers and pilgrims upon earth, but by faith we are pressing onward to our Father's house. Through faith Sarah received strength to conceive Isaac in her old age; in like manner are we, who were once dead in trespasses and sins, enabled to conceive Christ in our hearts; for as Jesus was conceived in the pure womb of the blessed virgin, so is he daily raised up in every believing soul, which keeps itself unspotted from the world. By faith Abraham offered up Isaac; even so do we mortify and sacrifice our own will, which is the darling of our heart; for he that will follow Christ must *deny himself*, that is, he must renounce self-will, self-praise, and self-love. By faith Isaac blessed Jacob; by faith also we are made partakers of all spiritual blessings; for in the seed of Abraham, which is Christ, shall all the nations of the earth be blessed. By faith Joseph foretold the departure of the children of Israel, and gave directions con-

cerning his own bones; thus do we in patience wait for our deliverance from the bondage of this world, looking forward to a joyful resurrection. By faith Moses was concealed three months; by the same faith are we preserved from the tyranny of Satan, until we are introduced into the king's palace, to sit down with princes. By faith Moses chose rather to suffer affliction with the people of God, than to enjoy the treasures of Egypt; in like manner does faith inspire us with contempt for the glory and honors, the riches and pleasures of this life, exciting in us a longing after that inheritance, which is incorruptible, undefiled, and unfading, and causing us to prefer reproaches for Christ's sake to all the wealth of the world. By faith Moses departed from Egypt, undismayed by the wrath of Pharaoh; in like manner does faith animate and strengthen us against all the assaults of our spiritual enemies, prompting us to obey the commandments of God with courage and constancy. Through faith Israel kept the passover; we likewise celebrate our paschal feast, for Christ, our passover, is sacrificed for us; and "his flesh is meat indeed, and his blood is drink indeed." By faith the children of Israel passed through the Red Sea; and by faith also we traverse the ocean of this troublous life. By faith the walls of Jericho fell down; and by the same power it is, that we beat down the strong holds of

Satan. By faith Rahab was preserved; and by the same mean shall we escape at the general dissolution of the world. By faith our fathers subdued kingdoms, stopped the mouths of lions, and quenched the violence of fire; in like manner we overcome the powers of darkness, avoid the devices and fury of the infernal lion, and escape the flames of unquenchable fire.

Faith is not therefore a mere opinion, or profession of the lips, but a lively and powerful apprehension of the Saviour, as he is offered to us in the Gospel. It is the fullest persuasion of God's free mercy through Christ; a confident acquiescence of the whole soul, and a peace resting only upon the merits of Jesus. This faith springs from the seed of the word of God, which is the channel of the Holy Spirit. Every seed naturally produces its own fruit. Now faith is an heavenly fruit; therefore the seed, which is the word, must likewise be heavenly. As at the creation of the world light appeared at the voice of God, for he said, "Let there be light, and there was light;" so the light of truth rises out of the light of the divine word; "In thy light we shall see light," saith the psalmist. When faith unites us to the Saviour, we are one with him; faith is therefore the medium of every virtue in us. Where true faith is, there is Christ; and where he is, there are these marks of holiness, viz. humility, meekness, and love.

Christ and the Holy Ghost are never separated; for where the Spirit is, there is true holiness; and where impurity is, there the sanctifying Spirit is *not*; and where he is not, Christ cannot be; and where Christ is not, there can be no genuine faith. As a branch is cut off, which no longer draws life and moisture from the tree, so our souls are disjoined from Christ, if we draw not our life and nourishment from him. Faith is a spiritual light, which illumines the heart, and shoots out its beams of good works; and where these rays are not observable, surely there the true light does not shine. Evil works are works of darkness; but faith is a bright luminary; what communion hath light with darkness? Wicked works are the offspring of Satan, but faith is the offspring of Christ; what concord hath Christ with Belial? True faith purifies the heart; how then can there be purity *within*, when both words and acts proclaim unholiness *without*? Faith is moreover the weapon of our victory; how then can true faith exist, where the flesh overcomes the Spirit, and leads it captive? By faith it is that we lay hold of Christ, and in him we have eternal life; but no impenitent unbeliever, living and dying in sin, can be a partaker of his endless joy. How can such a one belong to Christ, or be numbered with the faithful people? Oblessed Jesu, shed abroad in our hearts the light of thy Gospel, that we may attain everlasting salvation!

## PROCEEDINGS OF THE LONDON SOCIETY.

### ANNIVERSARY OF THE LEICESTER AUXILIARY SO- CIETY.

#### PRESIDENT,

The Rt. Hon. the Earl FERRERS.

#### VICE-PRESIDENTS,

Right Hon. Lord Grey

Right Hon. Lord Tamworth

The Venerable the Archdeacon of  
Leicester

Rev. Dr. Ford

Rev. Philip Laycock Story

The Worshipful the Mayor of Lei-  
cester, (for the time being)

Thomas Babington, Esq. M. P.

Samuel Smith, Esq. M. P.

C. C. Adderley, Esq.

E. A. Burnaby, Esq.

Colonel Crump

William Heyrick, Esq.

Richard Norman, Esq.

Thomas March Phillipps, Esq.

George Pochin, Esq.

Mr. Sergeant Vaughan.

#### TREASURER,

JOHN FOX, Esq.

#### SECRETARY,

Rev. G. B. MITCHELL, M. A.

Vicar of St. Mary, Leicester; and Chaplain  
to His Royal Highness the Duke of York.

At the Annual Meeting of  
this Society, held at the Guild-  
hall, Leicester, the following  
Resolutions were carried unani-  
mously.

*THOS. BABINGTON, Esq. M. P.*

#### IN THE CHAIR.

It was moved by the Rev.  
G. B. Mitchell, M. A. Vicar of  
St. Mary, Leicester; and se-  
conded by the Rev. Basil  
Woodd, M. A. Rector of Dray-  
ton Beauchamp;

I. That the circumstances  
which have occurred to retard  
the progress of the cause in  
which this Society is engaged,  
afford no ground of discour-  
agement with respect to its  
future prospects.

It was moved by the Rev.  
John Fry, B. A. Rector of Des-  
ford; and seconded by the Rev.  
W. Babington, M. A. Rector  
of Cossington;

II. That this Meeting cordi-  
ally approves of the declaration  
of the London Society, to print  
a second edition of the Hebrew  
New Testament, for the benefit  
of the Jewish nation throughout  
the world.

It was moved by the Rev.  
P. L. Story, M. A. Rector of  
Walton; and seconded by the  
Rev. R. Martin, M. A. Com-  
missary of Grooby;

III. That the opening pros-  
pects among the Jews abroad  
call for the sincerest gratitude  
to Almighty God, and for our  
earnest prayers to the God of  
Israel for the success of the  
journey undertaken by the Rev.  
Lewis Way and the Rev. Ben-  
jamin Nehemiah Solomon, (late  
a Polish Rabbi) to enquire into  
the state of the Jews on the  
continent and to distribute  
amongst them the Hebrew Tes-  
tament.

It was moved by the Rev.  
A. Macaulay, M. A. Vicar of  
Rothley; and seconded by  
John Fox, Esq;

IV. That the respectful  
thanks of this meeting be given  
to the Right Hon. Lady Eliza-  
beth Norman, and the other  
Ladies of the county and town  
of Leicester, who have so  
liberally contributed to the  
funds for the education of the  
children of poor Jews.

It was moved by the Rev.  
E. H. Hoare, B. A. and se-



conded by the Rev. T. F. Corrance, LL. B. Vicar of Great Glenn;

V. That this meeting thankfully acknowledge the continued patronage of the Right Hon. the President, and Vice-Presidents, the Treasurer and Secretary of this Society; that the Treasurer and Secretary be requested to continue their services, and that the following Clergymen, together with the Vice-Presidents, Treasurer, and Secretary, be the Committee for the ensuing year.

Rev. William Babington  
 Rev. John Babington  
 Rev. John Benson  
 Rev. John Bull  
 Rev. Henry Clarke  
 Rev. Thomas Francis Corrance  
 Rev. J. W. Doyle  
 Rev. John Fisher  
 Rev. John Fry  
 Rev. Robert Henry Johnson  
 Rev. Edward H. Hoare  
 Rev. Henry Hoare  
 Rev. William Watkin Lloyd  
 Rev. Aulay Macaulay  
 Rev. Henry Maddock  
 Rev. Benjamin Maddock  
 Rev. Robert Martin  
 Rev. John Miles  
 Rev. Edward Morgan  
 Rev. John Noble  
 Rev. John Oliver  
 Rev. John Owen  
 Rev. E. T. March Phillipps  
 Rev. E. T. Vaughan  
 Rev. William Wilkinson.

It was moved by the Rev. R. H. Johnson, M. A. Rector of Lutterworth; and seconded by the Rev. John Owen, Curate of St. Martin's, Leicester;

VI. That our best thanks be given to the worshipful the Mayor and Corporation, for the very friendly accommodation with which they continue to favour this Society.

It was moved by the Rev. G. B. Mitchell, M. A. and seconded by the Rev. John Bull, M. A.;

VII. That our cordial thanks be given to the Rev. Basil Woodd, for his attendance at this meeting, for his excellent sermons preached in behalf of this Society, and for his persevering exertions in this great cause.

THOS. BABINGTON,  
 CHAIRMAN.

Mr. Babington having left the chair, it was moved by the Rev. H. J. Maddock, M. A. and seconded by the Rev. E. Morgan, M. A. Vicar of Syston;

VIII. That our respectful thanks be given to our worthy Chairman, for his indefatigable attention to the affairs of this Society, and for his able conduct on the present occasion.

The following Subscriptions have been received since the Annual Meeting in 1815:—

	£.	s.	d.
The Rt. Hon. Earl Ferrers	3	3	0
The Rt. Hon. Lord Grey, 2 years	4	4	0
The Venerable the Archdeacon of Leicester	2	2	0
Thomas Babington, Esq. M.P.	2	2	0
The Hon. Mrs. Childers	2	2	0
The Rev. P. L. Story, 2 years	4	4	0
The Rev. Mr. Allix, 2 years	4	4	0
Miss Allix	2	2	0
Rev. B. Maddock	1	1	0
Rev. H. Clarke	1	1	0
Miss Baxter	1	1	0
Rev. J. Benson	1	1	0
Rev. R. Martin, 2 years	2	2	0
Rev. J. Owen	1	1	0
Mr. Alderman Neal	1	1	0
Rev. W. Babington, 2 years	2	2	0
T. J. Brigham, Esq. 2 years	2	2	0
Mrs. Arnold	1	1	0
Mrs. Fisher	0	10	0
Hamlet Clarke, Esq. 2 years	2	2	0
W. Harrison, Esq.	1	1	0
Rev. E. T. M. Phillipps	1	1	0
John Fox, Esq.	1	1	0
Rev. G. B. Mitchell	1	1	0

Rev. J. Kempthorne . . . . .	1	1	0
Rev. John Miles . . . . .	1	1	0
Rev. John Oliver . . . . .	1	1	0
Rev. John Babington . . . . .	1	1	0
Mr. Simons, 2 years . . . . .	2	2	0
Mrs. Allen . . . . .	0	5	0
Mrs. Booth Annesley, Wood- house . . . . .	0	5	0
Mrs. Woodroffe, Bow Bridge Collection at St. Mary's, Lei- cester, after a Sermon by the Rev. B. Woodd . . . . .	24	0	0
Collection at Thurlaston, after a Sermon by the Rev. B. Woodd . . . . .	10	7	4
Collection at St. Martin's, Lei- cester, after a Sermon by the Rev. B. Woodd . . . . .	23	17	2
Collection after the Public Meeting at Leicester . . . . .	18	5	10
Collection at St. Mary's Lei- cester, on Tuesday Evening, after a Sermon by the Rev. B. Woodd . . . . .	10	14	6
Collection after Public Meet- ing at Melton Mowbray . . . . .	8	0	0
Rothley Penny Society . . . . .	7	2	7½
Desford Penny Society . . . . .	5	14	8

LADIES' ASSOCIATION.

Amount of Donations and Sub- scriptions already adver- tised . . . . .	80	17	0
Miss Knox, Carlton Hall, do- nation . . . . .	1	0	0
The three Miss Strettons sent work to the value of . . . . .	1	5	0
E. B. by Mrs. M. Bird, annual	0	5	0
Miss E. Coltman do. . . . .	0	5	0
Mrs. Bishopp, 2d Subscription do. . . . .	0	5	0
Miss Lucas do. . . . .	0	5	0
Mrs. Hill, Belgrave do. . . . .	0	10	0
Mrs. Nutt do. . . . .	0	5	0
Miss Bond do. . . . .	1	0	0
Miss Taylor do. . . . .	0	5	0
Mrs. Mansfield do. . . . .	0	10	0
Mrs. Ruding do. . . . .	0	5	0
Mrs. Dibben do. . . . .	0	5	0
Mrs. Raworth do. . . . .	0	5	0
Mrs. Benson do. . . . .	0	5	0

ESTABLISHMENT  
OF AN

AUXILIARY SOCIETY AT COLCHESTER,  
DEPARTURE OF THE REV. MESSRS.  
WAY, SOLOMON, &c. FOR THE CON-  
TINENT.

PREPARATORY sermons hav-  
ing been preached at St. Peter's  
Church, Colchester, on Sunday,

the 3rd of August, by the Rev.  
Messrs. Simeon, Cox, and Haw-  
trey, a general meeting of the  
friends to the formation of an  
Auxiliary for that town, and  
the eastern part of the county,  
was held, at the New Room in  
the Lion Walk, on Wednesday,  
which was numerous and  
respectably attended. Up-  
wards of thirty clergymen were  
present. The chair was taken  
by John Mills, jun. Esq. who  
in a very appropriate speech  
opened the business of the day.  
The Rev. C. S. Hawtrey, one  
of the Secretaries of the Parent  
Society, was then introduced,  
and explained to the meeting  
the nature, object, and pro-  
ceedings of the Parent Institu-  
tion.

Resolutions for the formation  
and management of an Auxili-  
ary Society, to be called "The  
Colchester and East Essex  
Auxiliary in aid of the London  
Society for promoting Christia-  
nity amongst the Jews," were  
then eloquently moved and se-  
conded, by the Rev. Messrs.  
Simeon, Way, Marsh, Not-  
tedge, Ruell, Storry, Bull of  
London, Bull of Tattingstone,  
Cox, Doveton, Trash, and  
Messrs. Burgess and Mustard.  
The Rev. W. Torriano and H.  
Bowflower, Esq. were requested  
to act as Secretaries to the Aux-  
iliary. An additional interest  
was excited in the minds of  
the assembly, by the presence  
of two converted rabbies,  
Messrs. Solomon and Freidel-  
burg; (the former of whom has  
lately been ordained a deacon  
of the Church of England.)

and the Sultan Katagarry Crimgherry, a Tartar prince, also converted from the Mohammedan creed to the Christian faith, who severally addressed the meeting with truly affecting simplicity. The collections, donations, and various contributions, amounted to above £350.

The Rev. Lewis Way having preached a very eloquent and appropriate sermon at St. Peter's, on Thursday Evening, from Jeremiah xlii. 2. proceeded the next day with his friends to Harwich. On Saturday he embarked in the packet for Helvoetsluys, accompanied by the Rev. Nehemiah Solomon, the Sultan Katagarry, the Rev. W. Cox of Bridgenorth, and a private Secretary. From Holland they will proceed without delay through Berlin to Petersburg.

The object of their journey is, to make the most careful and minute enquiry into the present state of the Jews abroad, as it respects their morals and religion, to ascertain what their sentiments are concerning their expected Messiah, and how far they are disposed to examine with impartiality the proofs of the truth of Christianity when set before them in love, and above all to distribute amongst them the Hebrew New Testament wherever they are found willing to receive it, and thus under the divine blessing, with united zeal and prudence, to prepare the way for future missions to this long neglected people.

In connection with the above important ends, they will also of course endeavour to awaken the attention of Christians on the continent to the Jewish cause, and use every proper means to secure their co-operation with the Society in London. Upon the whole, we confess we witnessed the departure of our friends with feelings of peculiar interest. The weather was fine, the breeze favourable, and a rainbow appeared over the vessel as she sailed out of the harbour. Our hearts were animated with a fervent hope that this ship actually carried from our favoured shore the first "swift messengers to a nation scattered and peeled."

May they be followed by the prayers of the church of Christ in this land. May all who wish well to Jerusalem, and see how intimately connected the conversion of the Jews is with the glory of God and the salvation of mankind, determine not to keep silence, but to give the Lord no rest in behalf of this blessed undertaking! So may we humbly expect to see those, who have gone forth with tears bearing precious seed, come again with joy bringing their sheaves with them.

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ON Sunday Morning, August the 20th, a Polish Jew was baptized at the Episcopal Jews' Chapel, whose conversion to the faith of Christ, has, under the blessing of God, been effected by reading the Gospels in the Hebrew tongue.



## P O E T R Y.

TO THE VESSEL WHICH CARRIED OUT THE HEBREW TESTAMENTS

FOR THE USE OF

THE ANCIENT PEOPLE OF GOD,

(SATURDAY, AUGUST 9, 1817.)

ACCOMMODATED FROM HORACE, *Book I. Ode 3.*

“ Ad navem quâ retrebatu Virgilius Athenas proficiscens.”

YE twin-born stars that shine above  
With kindred light of life, and love,  
Your spheres let rapture fill!  
The precious freight this vessel bears,  
Demands, deserves your guardian cares,  
Ye pow'rs of heav'n be still!

For, lo! this highly favor'd bark  
Conveys to regions drear and dark  
The word a Saviour gave  
To guide o'er life's tempestuous seas  
To havens of eternal peace  
The souls he died to save.

Tho' sever'd now by distant land,  
Tho' scatter'd, like the Syroc sand  
On Afric's sultry shore;  
No grain hath fallen in the ground  
Which may not once again be found  
And kept to fall no more!

'Tis not a false Promethean fire  
That kindles this our heart's desire,  
That God would Israel save,—  
'Tis not on waxen wings we fly,  
Or fear like Japhet's son to die,  
And find a wat'ry grave:

No raging fever's burning bed,  
No wasting atrophy we dread,  
In life's uncertain span;—

For not by stolen waters sweet  
The bread of violence we eat,  
Or fruit forbidden man!

But waters sure to us are giv'n,  
And bread of life is sent from heav'n  
That we may die no more,—  
Where drifts the hyberborean snow,  
Where Adriatic currents flow,  
An all-sufficient store;

Tho' weeping, going on our way,  
We hail by faith the promis'd day,  
When seed in sorrow sown,  
Shall surely fix it's downward root  
And upwards bearing plenteous fruit,  
The reaper's labour crown.

'Tis no presumptuous flight to scan,  
The realms prepar'd for fallen man  
Therein by faith to roam:—  
Upborne on everlasting arms  
When love divine the Christian warms  
He pants to reach his home.

On wings denied to guilt and fear  
He soars his father's mansion near,  
And rests in peace above,  
By wisdom he ascends on high,  
From whence the Son came down to die  
When wrath was lost in love!

## CONTRIBUTIONS TO THE LONDON SOCIETY.

## AUXILIARIES.

Bradford Ladies', remitted by Rev. S. Redhead . . . . . 5 12 8

## PENNY SOCIETIES.

Bedford - - - - by Mrs. Betty Watkins . . . . . 10 0 0

## HEBREW TESTAMENT.

James Hill, Sen. Esq. Harpur Street, Red Lion Square . . . . . 2 2 0  
D. A. by Mr. Hatchard . . . . . 1 0 0  
W. B. Hudson, Esq. 27, Haymarket . . . . . 2 0 0  
Mr. John Westlake Lostwithiel, Cornwall . . . . . 1 1 0  
Mr. Wm. Westlake, Liskeard, do. . . . . 1 1 0  
Mrs. G. Knight, Harwell, near Abingdon, Berks . . . . . 1 1 0

## BENEFACTIONS AND DONATIONS.

J. Brown, Esq. Upper George Street, Edgware Road, (Life Sub-  
scription) . . . . . 10 10 0

A. H. Sundry Contributions .....	1	15	0
Miss C. Allen, Buckingham .....	1	1	6
Friend, from Beverley .....	100	0	0
A. B. by Messrs. Hoare .. .	5	0	0
Executors of John Vivian, by do. ....	1	0	0

FUND FOR BUILDING SCHOOLS.

Silence! by G. T. King, Esq. ....	15	18	9
Smith, — Esq. Bethnal Green .....	5	5	0
Sundry Donations, by Miss E. F. Trevenen.			

Anonymous .....	1	0	0
Anonymous .....	1	0	0
Anonymous .....	0	7	0
Bowdler, Mrs. Frances, Bath.....	1	0	0
Bowdler, Mrs. Harriet, Bath.....	1	0	0
Barham, Mr. Penzance .....	1	0	0
Brewinny, Mrs. Helstone .....	0	5	0
Carthew, Mrs. Penzance .....	1	0	0
Gilbert, Mrs. Bodmin .....	0	10	6
Grylls, H. M. Esq. Helstone .....	0	10	6
Grylls, Mrs. H. M. ....	0	10	6
Harris, Mrs. Bath .....	1	1	0
Harris, Miss .....	1	1	0
Harris, Miss, Tregarick .....	0	5	0
Johns, Richard, Esq. Helstone.....	0	10	6
Mann, the Rev. Horatio, Rector of Mawgan ....	1	0	0
Milward, Mrs. Clapham Common.....	1	0	0
Massingberd, Mrs. Marazion .....	0	5	0
Maxwell, Miss Marazion.....	0	5	0
Pendarves, Edward, Esq. Pendarves .....	0	10	0
Pendarves, Mrs.....	0	10	0
Plomer, Mrs. Helstone.....	0	5	0
Popham, Mrs. Helstone .....	0	5	0
Ryder, Hon. Miss, Bath .....	1	0	0
Rogers, Mrs. Penrose .....	2	0	0
Rosvear, Mrs. Hayle, collected by her .....	2	5	0
Reynolds, Misses, Penair .....	0	15	0
Rundell, Mrs. Gittisham, Honiton .....	1	5	0
Rundell, Miss.....	0	5	0
Rogers, Mr. Pearce, Helstone .....	0	5	0
Rogers, Mrs. Pearce.....	0	5	0
Small donations from several friends .....	1	17	6
Trevenen, John, Esq. Helstone.....	0	10	6
Trevenen, Mrs. ....	0	10	6
Trevenen, Miss .....	0	5	0
Trevenen, Miss Emily .....	0	10	6
Trevenen, Miss E. F.....	1	0	0
Vivian, Mrs. Pencalinick .....	1	0	0
Vivian, Mrs. Truro .....	0	5	0
Wood, Thomas Esq. Clapham Common.....	1	0	0

30 0 0

This fund is intended for building Schools for the Jewish Children, on the ground adjoining the Episcopal Chapel. Subscriptions toward the same will be thankfully received by the Rev. C. S. Hawtrey, Well Street, Hackney; by the Treasurer, 21, Pudding Lane, near the Monument, Mr. Stevens, No. 5, Thurlow place, Hackney Road, Miss Wichart, No. 9, Howard place, Hackney Road, and Mrs. Jennings, Jewish Girls' School, Bethnal Green.





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